ORTHODOXE PARADOXES,

Theoreticall and Experimentall.

OR

A Believer clearing truth by Seeming Contradictions.

With an Appendix, called the *Triumph* of assurance.

By *RALPH VENNING* of *Immanuell* Colledge in *Cambridge*.

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BIBLIOTHECA BODLEIANA

TO THE RIGHT WORSHIPFVLL *COLONELL* FRANCES WEST Eſquire, Lieutenant of the Tower of *London*.

Worthy Sir,

TO ſtudy a requitall of the many favours which I have received from you, were to ſpend my time and thoughts about that which I cannot attaine to: thankfully to acknowledge them is all I am able, *and that I am as much willing as bound*, to doe; and that this will be *candidly* accepted by you, I have more then ordinary ground to beleeve; having experimented your *noble* minde, to be like that of *Artaxerx-*

es, King of *Persia*, *who thought it as well becoming a Royall minde, to accept of smal things from others as to give great things to them*; and this indeed is to be like-minded to God himselfe, who gives the greatest gifts to men, and accepts the smallest returns from them; for if they have not a *Lambe*, two *Turtles* shall serve the turne. This, Noble Sir, hath incouraged me to *dedicate* these my first fruits, as a *thank-offering* unto your selfe, and under your name to *present* them to the world. Yet would I not use your name for *Patronage*, having learned from the *much-noble* and *much-learned* * *Verulam*, not to account any Book worthy of a *Patron*, which hath not truth to *patronise* it; which if it have, it needs no other *Patron*; which if this had not I should be as unwilling to set your name as mine owne before it. As for the matter, though it seeme *contradictorious*, yet it doth but seeme so; for *utraque pars est vera*: and though it be made up of *Paradoxes*, yet

Plut. Mor.

* *In augmentis Scient.*

yet they being grounded, not on *Stoiciſme*, but *Chriſtianity*, I hope they will anſwer the name of *Orthodoxe*. Yet what can a man call *Orthodoxe* in this *Heterodoxe* age; wherein ſcarce any one thing is ſpoken or written, but every man *Comments* or *Gloſſes* upon it; interpreting, not as the *Text* ſpeaketh, the truth requireth, or the *Author* meaneth, but as his *Opinionative* phanſie pleaſeth to *criticiſe*; and this indeed might have been an argument ſufficient for me to have kept theſe enſuing *Paradoxes*, within my *breaſt*, and not have written them; or within my *Study*, and not have printed them: but having had ſome *approbation* and *importunity* to make them *publike*, I thought it better to lay my ſelfe open to any *cenſure*, then to conceale any thing which may conduce to *common* good.

Seing therefore they are to go abroad, how ever they ſpeed, it will be no ſmall *honour* to me, that you bid them *welcome*; and enter-

taine them, as that which doth and ever will, witneſſe me to be,

SIR,

Your Worſhips devoted to ſerve you in the ſervice of Chriſt.

Ralph Venning.

TO

To the Readers:

Kind Readers,

THeſe *Paradoxes*, which for the moſt part of them have laine by me theſe many *moneths*, are at laſt preſented to *publick* view; not to make *me*, but *Chriſt*, and the myſtery of godlineſſe more *perſpicuouſly* known in the world. That to me both in the firſt writing of them, and ſince in the often reading of them, they have bin not a little profitable, I cannot but declare: and what ever my gaine hath beene, I wiſh you as much and as much more, *terque quaterque*. If the ſpirit of God joyne with you in reading of them,

I be'eeve you will finde that made cleare, in two or three *lines*, which many *pages* if I ſay not *Volumes*, have lett under a vaile; if it prove ſo, give *glory* to God in Chriſt for your ſelf and me; and pray for me, that God will give more of himſelfe *into* me; that I may give out more *unto* you; and may be in all things *inſtrumentall* to his glory and your good: which is the higheſt *ambition* of him, who willingly ſubſcribes himſelfe

Yours in all
Chriſtian
ſervice,

Ralph Venning.

THE

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Or

ORTHODOXE *PARADOXES* OR, A Beleever clearing truth by *seeming* contradictions.

I

Concerning God in Trinity and Vnity.

1 HE beleeves *that* which reason cannot comprehend, yet there is * *reason* enough why he ſhould believe it.

λόγος

2. He believes one God in three perſons, among whom he denies not *priority*, yet grants *eternity*.

ratio

3: He believes three * perſons in one God, two natures in one perſon, and one will in three perſons.

ὑποστάσεις

4 He believes that God is nothing *leſſe* then the three perſons, and that the three perſons

persons are nothing *more* then God; (*a*) that they are of one God, in one God, and all but one God.

1 John 5.7

5. He believes that the *Father* is not the *Son*, nor the *Son* the Father; yet (*b*) that the *father* and the *Son* are one.

b Joh. 14. 10.

6. He believes that the *father* and the *Sonne* are not the *Spirit*; yet the *father*, *Son* and *Spirit* but one and the same undivided and indivisible God.

7. He beleeves that God is in himselfe and of himselfe; and yet he believes * that God did not make himselfe.

* *Nihil est causa sui ipsius:* αἴτιον ἑαυτοῦ.

8. He believes that God is the *Alpha* and *Omega*, the *beginning* and the *end*; and yet he believes that God had never a *beginning* and shall never have *end*.

II.

Concerning God the Father.

9 HE belves that the power of God is *common* to the three persons; & yet he believes, that the Father doth *that* which the Son and Spirit cannot (be said to) doe.

10. He believes that the Father begate the Sonne, and yet he believes that the Father was not before he begate him.

11 He

11 He believes that the Father is † *greater* then the Sonne, and yet he believes that the Father and the Sonne are (†) *equall* † Μειζων John. 14. 28. † ἴσα Phil. 2.6.

12. He believes that the Father is the first person in the Trinity, & yet he believes that the second and third person are as (*) eternall as he. Heb.9.14.

Concerning God the Sonne.

13 HE believes that the Father is not the Sonne; and yet he believes that whatsoever the Father is, the Sonne is the same.

14. He believes that God hath no *forme*, and yet he believes that Christ † was in the *form of God*. μορφῇ Θεοῦ Phil. 2.6.

15. He believes that in Christ there be two natures, and yet he believes that Christ is uncompounded.

16. He believes that Christ is not God and *a man*, and yet that he is † God-man. Θεάνθρωπος

17 He believes that the *Son of* GOD and *the Son of the Virgin*, is but one Sonne. Luke 1.42

18 He believes that Christ was of man, yet not by man; that he was the † *fruit of the wombe*, but not the *seed of the loines*: פרי בטן καρπὸς τῆς κοιλίας Ia. 1. 17.

19 He believes that Christ remained what he was, and *without change* became what he was not.

20 He

אבי עד Isa.9.6. 20 He believes that the † *Father of eternity* was borne in time.

Joh. 1. 3. 14. 21 He beleives that he who *made* man, was *made* man.

Isa. 7. 14. Col.1. 16. 22 He believes that he who was borne of the *Virgin*, did make his *Mother*:

Jo. 8. 58. Mat. 1. 1. 14. 23 Hee believes that Christ was before *Abraham* was; and yet he believes that *Abraham* was borne long before him.

πρωτότοκος. Ro. 8. 22. 24 He believes that Christ is the † *first borne among many brethren*; and yet he believes that all the brethren are (c) *first-borne*.

c Ro.8 17. Heb. 2. 9. 25 He believes that Christ was for *a little time* with men on *earth*; and yet he believes that he was *never* wanting from God in *Heaven*.

Βραχυ τι ἴδεμ. Act. 5 34. 26 He beleives that Christ never offended his father; and yet he believes that Christ lay under his Fathers wrath.

Jo. 3. 13. Heb.7. 26 Jo.8. 29. 27. He believes that God the Father was alwayes *well pleased* with his Sonne; and yet he believes that the Father once forsook him in *displeasure*.

Gal.3. 13. Math.3.17 Mat.27.46 (d) John 10.18. 28 Hee believes (a) *that no man took Christs life from him*; and yet he believes that the *Iewes* put him to death.

1 Thes. 2. 14.15 (e)1 Cor. 15.4 29 He believes that Christ was dead; and yet he believes that Christ (e) arose by his owne power.

Joh. 20.18 (f) Math. 28. 20. ἕως τῆς συντελειας τοῦ αἰῶνος. 30 He believes that Christ went away from his *Disciples*; and yet he believes that Christ is (f) with them † *to the end of the world*.

31. He

31 He believes that Christ made satisfaction † *once for all*; and yet he believes that Christ doth make *intercession* every day. † ἐφάπαξ Heb. 9. 26. 28.

32 He believes that Christ is in the body, yet not included in it; that he is out of the body, yet not excluded from it. John 1. 14 John 3. 13 Mat. 1. 23

33 He believes that *where ever* Christ is, there is *God-man*: and yet he beleives not that Christs *humanity* is *every where*. Mat. 26. 11 Luke 1. 33

34 He beleives that Christ hath and shall have a *Kingdome* in this world; and yet he beleeves that Christs Kingdome is not † *of this world*. Revel. 5. 10. † ἐκ τῦ κοσμȣ τȣ τȣ John 18. 36.

IV.

Concerning God the Spirit.

35 HE believes that the Spirit proceeds from the Father and the Sonne; and yet he believes the Spirit to be the (g) same being with the Father and the Sonne. Joh. 14. 16 26. (g) 1 John 5. 7.

36 He believes that God hath no *corporeall members*: and yet he believes that the Spirit is † *the finger of* GOD. Luk. 24. 39. Mat. 12. 20

37 Hee believes that the Father *sent forth* the Sonne, and that the *Sonne sent forth* the Spirit: and yet he believes that they were never seperated the one from the other. Luk. 11. 20 אצבע אלהים Gal. 4. 4. V. Con. Jo. 15. 26.

V:

Concerning Gods Attributes.

38 HE believes that in God, *that* which is *understood*, and *that* which *understandeth* is all one.

Isa.40.18. Jo 1. 18.

39 He believes that there can be no *Ideas* fram'd of God; and yet he believes that God is known.

(*b*) Iohn 1.18.

40 He believes that (*b*) *no man hath seen* GOD *at any time*: and yet he beleives that *Moses* talke with him † *face to face*.

Exo.33.11 פנים אל פנים

41 He believes that God can will nothing but *good*; and yet he believes that God willed that *sinne* should be in the world.

Isa. 1. 13. 17. Eph.1. 11. Rom. 11. 32.

42 He believes that Gods *will and power* are equall: and yet he beleives that God *can* do what he never *will* doe.

43 He believes that God *doth* all that he *wils* to do, and yet he believes that God *wills* that to be which he never *doth*.

Psal. 135. 6. 2 Sam. 16. 10.

44 He beleives that Gods *willing* of sin is rather a *permission* then a *willing*; and yet he beleives it to be a *willing permission*.

45 He believes that Gods *will* is *one*: and yet that his will is *manifold*.

46 He believes that though men leave the will of God *undone*, yet his will is never *disappointed*.

47 He believes that God *can do* all things and yet he believes there is that done in the world which God *cannot* doe.

48 He

48 He believes that (*i*) God *would that all men ſhould be ſaved*: and yet he believes that his will is not changed, nor fruſtrated though many are *damned*. 1 Tim. 2. 3

49 He believes that God wills nothing but what is *juſt*; and yet he believes that *juſtice* is no rule to Gods will. *Things are not juſt, and then god wills them; but god wils them, and then they juſt.*

50 He believes that God is alwayes juſt, and yet he knowes that God (*k*) puniſheth ſome men when they have done what he bid them do. [*k*] Iſa. 10 6. 12.

51 He believes that holineſſe, mercy and juſtice are in God; and yet he beleives that there are no *adjuncts* nor *qualities* in him.

52 He believes that † *it repented God for making man*; and yet he believes that God never changed his minde. יִנָּחֶם יְהוָה Gen. 6. 6

53 He believes that God is ſometime *angry*; and yet he believes that there is no *paſſion* in him. Num. 23. 19 Ex. 4. 14.

54 He knowes that the threatnings of God are not alwayes *fulfilled*; and yet he believes that God is alwayes faithfull. Iſa. 27. 4. Joh. 3. 10 Tit. 1. 2.

55 He believes that ‖God doth go and come; and yet he believes that God never changed places. Gen. 11. 7. 1 Kin. 8 27.

56 He believes that God foreknew all things; and what ever he *foreknew* to be, muſt needs be, and yet he believes that Gods * *foreknowledge* was not the cauſe of their being. 27. Act 15, 18

57 He ſees that the things which God * προγνωσις.

knowes are *variable* and *changing*, and yet
Eccle.1.2. 4. he believes that the knowledge of God never changeth.

58 He believes that God ſhewes mercy
Ezr.9.13. even then when he executes Juſtice, and that God executes Juſtice when he ſhew-
Ro.3.26. eth mercy.

VI.

Concerning Election.

Προσωποληψίας. 59 HE believes that God is no reſpector of perſons, & yet he believes that God elected ſome, and left
Act.10.34 others, when he found no difference.
Eph.1.3. 60 He believes that none were (*l*) elected but in and by Chriſt, and yet he be-
[*l*] Eph.1. 4.11. leives that Chriſt is not the cauſe of elec-
Jo.17.2.6. tion.

61 He believes that God never made any man on purpoſe to reprobate him, and
Ezech.33: 11. yet he believes that God ever purpoſed to
ἀποδοκιμάζειν. † Reprobate ſome men.

V. *Con*

VII.

Concerning the Scriptures.

62 HE believes that the Word of God is true, and yet he believes that God doth not ſpeak the Word, becauſe the Word is true, but that the Word is true becauſe God ſpeaks it. Pſal. 12. 6.

63 He believes that † no man knowes the mind of God, and yet he believes that the Scripture containes his will. † Τίς γὰρ ἔγνω νοῦν κυρίου.

64 He believes that the Scriptures were written by men ſubject to Errour, and yet he believes that there is no errour in them. Num. 20. 12. 2 Tim. 3. 16.

65 He believes there is no contradiction in Scripture, and yet he findes the ſame thing (*m*) commanded and (*n*) forbidden. Pſal. 19. 7. 8.

66 He believes that the Scriptures are true, and that they are from God, becauſe the world doth not believe them.

[*m*] Gen. 17. 12.

[*n*] Gal. 5. 12.

VIII.

Concerning Creation.

67 HE believes that God wrought ſix dayes, and yet he believes that God kept an everlaſting Sabbath.

68 He believes that God created all things in time, and yet he believes that all which God doth, is done in Eternity.

69 He believes that nothing hath no good in it: and yet he believes that God made all things of nothing, and behold they were † very good.

Heb.11.3.

טוֹב מְאֹד

70 He believes that God never ſpake a word, and yet he believes that all things were created † by the word of his mouth.

אֱלֹהִים.

Jo.5,17, 21

71 He believes that the Creation was ended in ſix daies, and yet he believes that creation is continued in providence every day.

IX.

Concerning Angels.

72 HE believes that the Angels are better then himſelfe and yet he believes himſelfe to be better then they.

Heb. 2.7.

Heb.1, 14

73 He believes that Angels know God more perfectly then Saints on earth do, and yet he believes (o) that to the Angels is made knowne by the Saints the † manifold wiſdome of God.

[o]Eph.3 10.

* πολυποίκιλος σοφία. *Much varying wiſdom*

X

Concerning Man.

74 HE believes that man did enjoy bleſſedneſſe before he fell, and yet he believes that man was never ſure of bleſſedneſſe before he loſt it.

75 He believes that the two Extreames of being, matter and ſpirit be in man, and yet he believes that man is but one being.

בצלם אלהים

†76 He believes that man was made † after Gods likeneſſe, and yet he believes that when man was made, he was not like to God. Gen. 1, 26

77 He believes that every man hath a being & yet he believes that (*p*) *all Nation, are leſſe then nothing.* [*p*] Iſa. 40. 5. 17.

78 He believes that there is but one *God*, and yet he believes that many (*q*) men are Gods. Dan. 4, 32. 1 Cor. 8, 6 [*q*] Pſ. 82. 6

79 He believes that he is to reſpect no mans perſon; and yet he believes that he may reverence one man more then another. Deut. 1: 17 Deut. 5. 16.

80 He believes that he is bound *to love all men* † *as himſelfe*; and yet he believes that he may reverence one man more then another. James 3. 8. ὡς σεαυτόν.

After the manner, not as much.

80 He believes that he is bound *to love ſame men as himſelfe*; and yet he believes that he breakes

חבל יח שנאה breaks no Commandement, though he hate some men with a † a *perfect hatred.*

Psal. 139. 21.

XI.

Concerning sinne.

81 HE knowes that hee was not when *Adam* was, and yet he believes that he sinned when *Adam* did.

Rom. 5. 12 19.

82 He believes that sinne had no *being* and yet he believes that God knowes it.

Psal. 44. 21

83 He knowes not, nor can hardly perceive how he becomes a sinner by Generation, and yet he believes and (r) confesseth that he *was conceived and borne in sin.*

Psal. 51. 5.

XII.

84 HE believes that the † Law was *from the beginning*, and yet he believes that it was [s] first given to Moses.

[s] Joh. 1, 17.

85 He knowes that when the Law was given, it was said, *do this and live; and yet hee* believes that there was no (t) Covenant of workes since *Christ* was promised.

Rom. 10. 5 Gal. 3. 17. Gal. 1. 5.

86 He believes that * *circumcision* is cast

out

out of the Church; and yet he believes that every Saint is a † *circumciſed* perſon. Phil.3.3. Math.5.17

87 He believes that Chriſt *obeyed* and (*u*) *fulfilled* the Law for him: and yet he believes that the Law is to be (*x*) *obſerved* by him. Math.5 19 Jam.2.11. 12. Rom.3.31

88 He believes the Law to be (*y*) *aboliſhed*, and yet he believes that Chriſt came not (*z*) *to deſtroy it*. Eph.2.15. Rom.10.4 καταλῦσαι.

89 He knowes there is a *curſe* denounced againſt them that break the Law, and yet he believes that himſelfe ſhall not be [*a*] Curſed, though he never *kept* it. Mat.5.17. Gal.3.10. Rom.8.1.

90 He knowes he * *cannot be juſtified by the Law*, and yet he believes that the (*b*) law cannot but *juſtifie* him. 2. Rom.3.28 Gal.5.23.

91 He eagerly purſues the [*c*] *workes* of righteouſneſſe, but doth moſt peremptorily reject the [*d*] Righteouſneſſe of works. 1 Tim.6. 11. Phil.3.9.

XIII. *Con-*

XIII.

Concerning Grace.

Eph. 1. 14. 92 HE believes that Christ by his merits, † did purchase salvation for him; and yet he believes
Eph. 2. 8. that his salvation is of † *grace.*

Nahum. 1. 3. 93 He believes that God will not (c) *acquit the wicked:* and yet he believes that
Rom. 4. 5. God (d) *justifies* † *the ungodly.*
Τὸν ἀσεβῆ.

Rom. 3. 28 94 He believes that (g) *by faith without the workes of the Law we are justified,* and yet
Jam. 2. 24. 26. he believes that (h) *faith without works* doth not justifie.

Acts. 7. 51. 95 He knowes that grace is much † resisted, and yet he believes that there is nothing works so † *irresistibly.*

2 Cor. 5. 14. 96 He believes that he cannot be saved by his working; and yet he believes that
Phil. 2. 12. he is to (i) *work out his owne salvation, with feare and trembling.*

XIV.

Concerning the Lords Supper and Baptisme.

97 HE believes that they who are Baptised may [illegible] or be Members of Christ

Christ, & yet he believes that they who are Baptized may be Members of the Church.

98 He finds no expresse Warrant for the Baptizing of any infants, and yet he findes that it is thought warrantable that some should be Baptized.

99 He believes that believers are much the better for Baptisme, and yet he believes that the (k) *washing of water* doth them no good. 1 Pet. 3. 21

100 He eates Christ's *flesh* and drinkes the *blood* of Christ, and lives by it, and yet he never takes the *flesh* and *blood* of Christ into his mouth.

101 He believes that the *bread* and *wine* are not the *body* and *blood* of Christ: nor that Christ is in them or under them; and yet [l] when he takes them he partakes of Christ. 1 Cor. 10. 16.

XV.

Concerning the Resurrection.

102 HE knowes that when he dyes, his body may conduce to the making up of many beings, and yet at the resurrection, he shall have all his, and they want none of theirs.

103 He believes that the Saints deceased want no happinesse, and yet he believes that they

Heb. 11. 40. they ſhall not [m]*be made perfect* till the reſurrection.

XVI.

Concerning Heaven and Hell.

104 HE believes that in Heaven his deſire ſhall never want *ſatisfaction*, and yet he believes that *ſatisfaction* ſhall never breed *Society*.

לאיבל לורוח

105 He believes heaven to be Gods dwelling place, and yet he believes that *the* † *heaven of heavens cannot conteine him.*

106 He believes that in hell ſinners are *ever dying*, but ſhall *never dye*.

Pſal. 139. 8. 107 He believes that there is no goodneſſe in hell, and yet believes that (n) *God* is there.

The enſuing *Paradoxes* I call *Miſcelaneous*, not obſerving order or method in the placing of them.

The former are more Theoreticall, the following more Practicall and experimentall.

MISCELLANEOUS PARADOXES

Practicall.

OR

A Believer clearing Truth by *Experience*, though by *ſeeming* Contradictions.

1 HE cryes out † *what muſt I do to be ſaved*, and yet he never expects to be ſaved by doing. † τί μι δεῖ ποιῆν ἵνα σωθῶ

2 He knowes that he is ſo much indebted to God as any man, and yet he believes that God will never † charge the debt upon him as he will upon *other men*. Rom. 8. 3.

3 He admires God that he ſhewes him mercy, and yet he believes that God could not be (a) juſt if he ſhould not do it.

4 He enjoyes what he longs for, and yet his ſoul keeps *longing*. Rom. 3 26

5 He is every day purging out the old Leaven; and yet he believes [b] that he is unleavened. 1 Cor. 5 7. ἄζυμος.

6 He

6 He is every day indeavouring in the strength of Christ to root sin out of him and yet he is † contented it should be within him while God will suffer it to be there.

Not with the sin but with the will of god which permits the sin for a time.

7 He feares to commit sinne more then any man, yet when 'tis *committed* there is no man (c) feares it lesse then he.

Rom. 7. 24 25.

8 He grieves that ever he *sinnd* at all, and yet (d) *blesseth God that he was once a sinner.*

Rom. 6. 17 Rom. 3. 7. παρᾶτος. 1 Tim. 1. 13. 14. 15.

9 It sads his soule that he hath *dishonoured* God by sinning, yet it glads his heart that God is (e) *glorified* by his sinne.

10 He lookes on himselfe as if he were the † *chiefest of sinners*; and yet he believes that God accepts him (f) as if he had no *sinne at all.*

Rom. 7. 2. Rom. 7. 15 & 8 1, 2, 3.

11 He is often (g) led *captive* by sinne; and yet is alwayes [h] *triumphing* over it.

12 He confesseth that he sinnes daily, and yet he sayes [i] that *it is not he.*

Rom. 7. 17 Jer 21. 34. לאיזבה עיר 2 Cor. 12. 7. γεγεννημένος ἐκ τοῦ θεοῦ.

13 He confesseth himselfe to be a *Scarlet-sinner*: and yet looks on himselfe as a *milk-white* Saint.

14 He believes that God hath [k] *forgotten his sinne*, † *and will remember it no more*, and yet he believes that God [l] sees sin in him.

15 He knowes that he is *borne of God*, and yet he findes by experience that he *sinneth.*

16 He is ashamed that he is a sinner; and yet

yet is not *ashamed* to confesse himselfe a sinner.

17 He would not *sin against* his God, because God *loves* him, and yet he doubts not but God [*m*] *loves* him though he sin *against him.*

18 He believes that *God* lets no ma'ns sin goe unpunished, and yet God † *winks* at some mens sinnes. Hos. 3. 1. ὑπερίδει. Act. 17. 30

19 He often-times doth weep for sorrow and yet he rejoyceth when he weeps.

20 He knowes that he is not as yet *deliver'd* from *feares*, and yet he believes that he is *deliuered* from [*o*] what he feares.

21 He affects and strives to be the *highest* Saint; and yet is contented to be the lowest. Jer. 3. 19. Heb. 3. 17

22 He is oftentimes *disappointed* of his joyes; and yet he alwayes [*p*] *joyes* in his *disappointments.*

23 He is willing to *dye* † daily, yet daily prayes to live longer. καθ' ἡμέραν.

24 He accounts his life but as a *bubble*; and yet he priseth it above the whole world. זיו ביום

25 He cannot say he is dead, and yet he *dyes daily*; and though he live, yet he sayes [*r*] that it is not he. Gal. 2. 20

26 He believes that he shall *once dye*, and yet he believes that he shall live with God for ever.

27 He dares not put himselfe to *death*, least he *sinne*, and yet he thinkes he *sins* if he *dye* not daily.

28 He

28 He knowes that though he dye, death cannot take away his life.

מגל קטן הרים

29 He accounts him selfe † *lesse then the least of all mercies*, and yet he looks on the [s]greatest as his due.

1 Cor. 3. 21. 22. Rev. 1. 6.

30 He knowes himselfe to be † *a King*, and yet refuseth not to be any mans *servant*.

31 He believes that he is a † *Priest to God*, and yet he should sinne, if he offer'd *sacrifice*.

Rev. 1. 6.

32 He hath *nothing* of his owne, yet all things are his; he is often *in wants*, yet still *abounds*.

33 He lives when he hath no *liuelyhood* and is *maintained*, though be want *maintenance*.

Βίῳ χωρὶς Βίε נפשר

34 When the *Irons do enter into his* † *soule*, they do not touch his inward man:

35 He may be *imprisoned*, yet never deprived of *liberty*:

36 Men may *kill* him, but they cannot *hurt* him.

37 He may be bound *hand and foot*, yet cannot be hindred from *walking* with God.

38 Men may cast him out of *house* and *home*, but they can never baniſh him from his *inheritance*.

Mat. 26. 39.

39 He prayes that *bitter Cups may passe from* him; and yet he [t]would not have his owne will done.

2 Sam. 24. 12. 13, 14.

40 He hath a † *will* of his owne and folowes it, and yet he is ruled by another *will*.

41 He

41 He doth all the good he doth out of *choise*, and yet he cannot *chuse* but do it.

42 He is never willing to be *alone*; yet often refuseth to be with *company*.

43 He loves nothing but what he *knowes*; and yet there is what he loves beyond what he *knowes*.

44 He *findes* that which he *seeks* for, and yet keeps *seeking* when he hath *found*.

45 He believes that he goes not to heaven for holinesse; and yet he believes that he cannot go [*u*] there *without it*. Mat. 5. 8.

46 He sees *reason* enough why God may *damne* him; but he sees more *reason* why God should *saue* him.

47 He dares not *justifie* himselfe, yet cannot think that God will *condemne* him.

48 He *disowns* all the duties he performs; and yet believes that God doth *owne* them all.

49 He is sometime without bread to put to his mouth; and yet he † *fares Deliciously euery day*. ἐφραίνεται λαμπρῶς.

50 He *sees* god in all his providence, yet never beheld him with his eyes.

51 He confesseth that his heart sometime commits Idolatrous Adultery against God; and yet he believes that God will never give him † *a Bill of Diuorse*. ספרכרי חות ἀποστάσιον,

52 He knowes God's dwelling is not *with flesh*, yet an *heart of flesh* is his habitation.

53 Temptations are a griefe to him, and yet

James 1. 2 πᾶταν, χάραν, &c. Phil. 3. 20.

yet † he rejoyceth though *he fall into many temptations.*

54 He is one that doth live on *earth*, but hath his † *conuersation in Heauen.*

55 He believes that no man *can be born twice*, and yet he believes that every Saint is † *borne againe.*

Πολύτευμα Eph. 2. 5.

56 He believes that there is more in Christ, then he needs; yet *lesse* then all will not conten: him, nor serve his turne.

ἄνωθεν ἐγενήθη.

57 He believes that all other Saints beside himselfe are filled with the *fullnesse* of *God*, and yet he believes that himselfe hath never the lesse.

58 He believes that *no man can see god* & *liue*, yet his life is in seeing god.

59 He believes that god saves men [y] freely, and yet he believes that Christ bought [z] salvation for them.

60 He believes that god will reward him for all he doth for god; and yet whatsoever he doth for god, [b] god doth it in him.

61 He believes that god is alwayes *giuing out* himselfe to the being of creatures and faith of Saints, and yet *remaines as* [illegible] as ever he was.

62 There is nothing so *cleare* to him [illegible] godlinesse; and yet there is nothing more *mysterious.*

63 There is no man denies himselfe [illegible] he, and yet there is no man [c] *seeks himselfe* so much as he.

64

64 He sometimes misseth what he would have, and yet he thinks not his [t] will to be therein crost. Acts 21. 14.

65 He knowes he doth not live by bread and yet he eats it to maintaine his life.

66 He believes that his *prayers* do purchase him nothing; and yet he could not [d] expect to enjoy what he doth, if he did not pray. Ezek. 36. 37.

67 He is by the Spirit [e] led into duties, and led out of them by the same Spirit. Luk 17. 10.

68 He cannot Demonstrate what he knowes in believing; and yet his knowledge by faith is as cleare as any demonstration.

69 He believes that his *qualifications* do not cause Gods love; and yet he might question whether God lov'd him if he were not [f] *qualified*.

70 He prises righteousnesse at an *high rate*; and yet he accounts his righteousnesse no better then * *Dung*. 1 John 1. 6 and 2. 6, σκύβαλα

71 He knowes that he can never attaine to the perfection of *God*; and yet he labours *to be perfect, as God is perfect*. Phil. 3. 12; 2 Cor. 7. 9

72 He is of all men most *humble*, yet none hath an heart so [b] *lifted up* as he.

73 He drinkes *Gall* and *Wormwood*, yet accounts it sweeter then the *hony* or the *hony-combe*.

74 There is none so *Vile* among men as he; yet there is none among men so *honourable*

75 He thinks *highly* of himselfe, though the world despise him; and yet despiseth himselfe, though God think *highly* of him.

76 He is the meekest man upon all the earth, yet none so angry as he.

77 He would willingly be the best of Saints, yet is willing that every one should be better then himselfe.

78 He believes that God doth alwayes heare his *Prayers*, and yet he often goes without that he *Prayes* for.

79 There are none so much in love with *peace* as he, yet none maintaine such a constant *Warre*.

80 He believes that he shall never be *infinite*: and yet he believes that he shall be filled with an *infinite* God.

μηδὲν μεριμνᾶ

81 * *He is carefull in nothing*, yet none so carefull as he.

82 He believes that though he lie in the [*i*]grave A thousand yeares, yet he shall be with God as [*k*]soone as he dyes.

Acts 2 34. Luk. 16. 22.

83 He esteemes his name as A precious oyntment, yet cares not who reviles him.

διὰ τὴν ἀναίδειαν

84 He is importunate to prevaile with God, and yet he thinks not to prevaile * for his importunity.

85 He believes that none knowes the heart but God, and yet he meets with many Saints who can tell him his heart.

86 He believes 'tis life eternall to know God, and yet he accounts it his happinesse to be known of God.

87 He

87 He findes that grace never waxeth old, though it be ever growing; but that the Elder 'tis, the newer 'tis.

88 He believes that a man converted is the same man that he was before; and yet he believes that he is more man, and more then man.

89 He doth not know his own wants, and yet he makes them known to God.

90 He is no Prophet, and yet his prayers are (*l*) *Prophesies.*

91 He is afraid to think of God least he wrong him: and yet believes that he should wrong God, if he should not think of him. 1 Joh. 5. 14.

92 He knowes that Idiots are not fit for Councellors, and (*m*) yet out of them God takes his *Sages.* 1 Cor. 1. 27.

93 He findes that the love of God hath heighth and depth without ends, length without points, bredth, yet no lines, that it is (*) *circular*, yet fils every *Angle.* *Emblema eternitatis.*

94 He would be any thing rather then nothing, yet he would be nothing if that may exalt his God.

95 He believes that man's will doth freely turne to God, and yet that man hath not [*] freewill to turne to god. Phil. 2. 13.

96 He gives no price for grace, and yet he values it above all price.

97 He loves the consolations of God; but the God of consolations is his love.

98 He feares God, and yet is not afraid of God.

99 He knowes that similitude hath some lovelinesse in it; yet he doth account hypocrisie the more odious because of its similitude to Religion.

100 He believes that some have grace who cannot define it; and that some can define it, who have it not.

101 He is alwayes in pilgrimage, and yet he is never from home.

Jam. 1.13 Gen. 22.1

102 He believes * that God tempteth no man; and yet he believes that † God tempted Abraham.

103 He is very jealous least God should leave him, and yet he believes that God will never do it.

104 He believes that having made a promise, he ought to be as good as his word, and yet he thinks he may goe from his word to go to † truth.

Magis amica veritas.

105 He believes that a Saint hath a vocation on earth, but that earth is his Avocation.

106 God hath commanded him to love his neighbour, and yet God requires † all his heart for himselfe.

כוללכב

107 He sees much folly in the world and much confusion, and yet he sees wisedome and order therein.

2 Cor. 12. 2. Job 6.15. & 10. 15.

108 He cannot think that his soule was ever absent from his body since it came in, yet he finds it often so drawn out to God, that he even thinks it (*n*) separated.

109 When his obedience is most compleat

pleat, he doth not rejoyce in that, and though it be incompleat, (p) he can rejoyce notwithstanding that. Rom. 7. 25

110 When he is most inlarged, and his soule is upon the wing in Prayer, he doth not believe his acceptance for that, when he is at the lowest and most confin'd, he believes his acceptance notwithstanding that.

111 He knowes that he was once an (q) Enemy to God, and yet he believes that God was never an [r] Enemy to him. Col. 1. 21. Jer. 31. 3.

112 He knowes that God did never offend him, *and yet God intreats him to be reconciled.*

113 * *He hath an eye to the recompence of reward*, and yet he looks after nothing but God. * ὡς τὸν μισθαποδότην βλέπων

014 He believes that all Saints have a zeale for God, yet all that have a zeale for God are not Saints. ζῆλον

115 He believes that all things are ordered by providence, yet *time and chance happeneth to all.* קרה

116 He looks to things that are *invisible*, and yet his eye never wants an object.

117 He is one that *accounts all things losse for Christ*, yet accounts not himselfe a looser thereby. ζημίαν

118 He believes that every Saint is carefull to avoid sinne, yet every one that is carefull to avoid sinne is not a Saint.

119 There is nothing hinders acceptance

but ſinne, yet ſinne doth not (s) hinder his
1 Tim. 1: *acceptance.*
13. 120 He hath no * *ſufficiency of his owne,*
2 Cor. 3. 5 and yet he *is able to do* (u) *all things.*
Phil. 3. 121 He is no * *mau-ſerver,* and yet he is
ἀνθρωπάρεσκος willing to *ſerve any man.*

122 He is one who is nothing, hath nothing, can do nothing, and yet no man is, hath, or can do, ſo much as he.

123 He is what he was not, and is not what he was, and yet ſtill is the ſame man.

124 He workes not for wages, *yet hath an eye to the recompence of reward.*

125 He deſires not to *glorifie* God that
John 17. 1 he may be *glorified* of God; * but to be *glorified* of God, that he may *glorifie* God.

126 He is one who lives to dye, and dyes to live; yea he is dead while he lives, and lives when he dyes.

127 He is one who lives *in another and for another*; He ſeeks not himſelfe when he aimes moſt at his owne good: God is his all, and his all is God's; he aimes at no end but the glory of God, of which there is no *end.*

AN

AN APPENDIX OR

The Triumph of Assurance over the Law, Sinne, the World, Wants, and present Injoyments

WHen the *all-blessed* Spirit of the ever-living and ever-loving God hath given his testimony, and set his Seale to the Soule, which before sate quavering and trembling *at the Doore of hope*, that God doth owne, accept and pardon it: when he *comes and kisseth it with the kisses of his mouth, and poures out the savour of his sweet ointments* upon it, Oh! what a * calme is there in the soule! Oh what *Halcyon* dayes doth it then live in! it

σμύρνα

injoyes a *Iubilee* in every moment: Oh the holy claspings and celestiall interweavings of love! Oh the breathings and mutuall streamings forth of love, that are between God and this soule! Oh the ineffable mystery which lies in their reciprocal injoyment! you (nay it self) can scarcely tell, who injoys, & who is injoy'd; who fils, and who is filled; who possesseth & who is possessed: there is such a spiritual mixture in their union, without confusion or composition. Time stealeth away in these injoyments, and is not perceived, the soule is so busily imployed in taking in, and going out to God. Houres are not accounted for minutes, nor dayes for houres; it rather seemes an *Eternity* then *Time*. Oh how doth the soule dance and leap for joy within it selfe, at the harmonious *melody*, and weltun'd *Musick*, which is plaid within it by the *finger of God*! Oh the heaveuly laughter which ariseth in it from the gentle touches of the spirit upon the tender conscience! Oh how is it ravished with the shining forth of the *rayes* of light, and the flowerings forth of love! the soule forgets its selfe to mind its God, or rather minds it selfe in minding God. Am I in heaven, or is heaven in me? is time gone up, or eternity come downe? Oh what a *concentring* of happinesse do I find within me! me thinks I see the *first fruits of Canaan* brought into my hungring soule, upon the *Seasse* of

Flore lucis & amoris.

confes-

consolation, by the two supporters of the Saints, *Christ* and the *Spirit*. Methinks I heare my Beloved calling, Arise my Love, my Dove, my faire one, and come away; come forth from among the clefts. [a] Let me see thy face; for sweet is thy voice, and thy countenance comely: arise my love, and come away. Oh how do the love-speaking words of Christ affect the heart, and even transport the soule into admiration! al the pangs of the new-birth, all the throws of its travel, all its after-births of sorrow are now forgotten, & swallowed in ravishment, in raptures, for joy that this man-Child of assurance begotten by the Spirit of God, is at last born into the soule, the soule is now surrounded with the glittering rayes of the Sun-beames of love; it even weeps for joy, it is even sick of love, while healed by it: Now it begins to feast it selfe on loves, and to cheare it selfe with the *Bridegroomes* voice.

Can. 2. 13. 14.

My beloved hath pronounced me (*b*) faire, and there is no spot in me: now the day of mine Espousalls is come; wherein all the hidden treasures, all the † precious Jewels, all the vast possessions, all the sparkling beauty, all the glorious holinesse, all the divine wisdom, all the all-sufficient power, yea all the All of Christ is made over to me: What shall I feare now, who am more then a † Conquerour? what shall I want, who have all things richly to injoy

Cant. 4

βαρύτιμα

ὑπερνικῶ

Ro. 8. 37.

Rom. 8 33 injoy? [c] who shall lay any thing to my charge, being freed from all my sinne? what shall daunt me, who have love to centinell, and power to guard me? I am one with love, and nothing shall dissolve this Knot of Love; (d) nothing shall se-
Rom. 8. 35 rate between my Beloved and me: for he is mine, and I am his for ever.

Now I shall in short lay downe how such a Saint to whom the Lord by his Spirit hath given testimony of his union with Jesus Christ, is borne above the Law, above sin, above wants and troubles, above the world, yea above what he hath from God here, in grace and by grace.

I.

His Triumph over the L A W.

Gal. 5. 23 THe Law is so farre from being Boane ges to such a Saint, that speakes him faire and cals him (e blessed; the Law comes not to him (as old from *Sinai*) with terrible thundrings but it papasseth by as a † *still voice*: being silenc'd by Jesus Christ, who hath stopt its mouth and seal'd it up from cursing. Do this and live, is no law to him; and curse

קיל דממין

be every one that abideth not in all things of the Law to do them, infers no curse upon him; such statutes are all repeald as to him; and the date of all such patents is expird. The Law cannot without injustice serve and arrest on him as an unrighteous person; though he be not as yet without sinne. For the large Bills of inditement which the Law had to charge upon him, are all cancell'd, and what ever it plead against him, it can never cast him. He hath an everlasting Councellor, a righteous Advocate at gods right hand: yea and gods discharge within his owne breast for his Acquaintance. Free-grace doth clasp him within her armes as her hearts delight, mercy embraceth and embosomes him as her deerest darling, and for grace and mercies sake, the very judge and justice it selfe is become his friend. So that though he be found a breaker of the Law, yet a pardon makes up that breach, παραβάτης νόμου. and that the Law may not suffer wrong, nor have any complaint to make, the debt is paid by his surety for him, which gives god as much content, and makes as much to the Saints discharge, as if he himselfe had paid the debt; yea Jesus Christ hath made god more reparation, then ever the Saint by breaking the Law did do him wrong: & god is more contented and better pleasd with the satisfaction of Christ, then he was either discontented or displeas'd for the

the breach of the Law. So that the Law may with as much equity curse Christ himselfe, as curse the Saint. For as Christ was in the world, well-pleasing and acceptable, yea altogether lovely in his Fathers eye: so is the Saint in Christ and for Christ. And of this righteousnesse hath Christ himselfe convinced the world, in that he is to sit for ever at his Fathers right hand in glory: [f] to which honour and dignity he had never been (as now he is in the behalfe of Saints) advanced, if he had not fulfilled his fathers will, and paid all dues and demands to the utmost farthing. And on this account, though a Saint cannot keep the Law, his righteousnesse is not (though his obedience be) the lesse compleat: for he is compleat in Christ who hath † outlaw'd the Law, and turned the curse into a blessing, and though a Saint cannot be justified by the Law, yet the Law it selfe cannot but (g) clear him and give him the White-stone of absolution.

Vxor claresceit in radijs mariti.

Phil. 2. 8, 9.

Rom. 8. 2.

Gal. 3. 18. 23.

II. *Hi*

II.

His Triumph over sinne.

THe *strength of sinne which is the Law* being taken away, sin it selfe is the lesse dreadfull. The Saint is already (b) *freed from sinne*, though he be not as yet free from sinning. He can therefore rejoyce in his spirit, though sinne [*an ill neighbour*] dwell in the flesh; for he hath more good in Christ for him, then there is evill in sinne against him; and God is more pleas'd with him for Christs sake, then he was displeas'd with him for sin's sake. 'Tis true, he would not sin against his god who loves him, and yet he doubts not but god loves him though he sinne against him. He knowes that god would never have left sinne in him, if he could not have lov'd him notwithstanding that. Though he be (oh that he were not) faithlesse; and act (oh that he did not) unbecoming a Sonne; yet his god is faithfull, and will never act [it] unbecoming a Father. Moreover he sees that god orders this very corruption to his owne glory, and many times useth his sinning to kill his

δεδικαίωται ἀπὸ τῆς ἁμαρτίας Rom. 6. 7.

Isai. 63. 16

his sinne. It makes much to his sorro
that his heart is false; but it makes m
to his joy, that his god is true: it sads h
much that he is so sinfull, but it mu
more glads him that Christ is holy, t
this (k) holinesse being made his, it is
1 Cor. 1. 30. much for his acceptance and salvation a
he himselfe were without sinne. He s
ere long be rid of, set free from, and t
τῦ σώμα- umph over this † body of death, whi
τ@ τῦ makes much to his joy, and in the inter
he is not joyless, for his *interest* in g
τότε doth abide as sure, as if there were no sin
within him. Sinne may interrupt his co
munion, it shall [illegible] break off his uni
with god: were his sins tenne thousa
1 Cor. 15. 56. 57. more then they are, he could (l) *laugh th*
all to scorne, even then when he mourn
over them, in regard of any prejudice
impediment they can be to his everlasti
safety. gods heart is so set upon him, go
affections are so glued to him, (m) go
bowels do so yerne towards him, that ho
Hos. 11. 8. ever god find him, he will never forsa
Hos. 3. 1. him, having taken him for better for wor
Mal. 3. 6. Nay, I adde, that god may as well forsa
Isai. 49. his (n) owne being and cease to be god,
14. 15. forsake a Saint notwithstanding sinnes
biding in him. So that the Saint take mo
Jer. 14. 7. 8 [o] incouragement from god then disco
ragement from sinne, for though the Oc
an of his sinne be deep, , yet t
deepe sea of gods mercies is bottomles

Thoug

Though his sin reach unto the clouds, the mercies of his god are above the heavens, though his sinne[p] over-flowes him yet the grace of his god * overflowes his sin. In fine, Christs righteousnesse hath so [q]cover'd his sinne, that god can see none in him, which is not satisfied for, and pardoned.

Rom. 5. 20
1 Tim. 1. 14.
* ὑπερεπλεόνασε
Heb. 10. 12. 17, 18.

III.

His Triumph over wants and troubles.

AS for his wants and troubles, he is not troubled at them; but bids all welcome with this *the will of the Lord be done*:

He hath more comfort in his *Benonies*, though they be sonnes of sorrow; then others have in their *Benjamins*, though they be Sonnes of the right hand. Though it be sometime low-water with him, and his comforts ebbe, yet the high-springs of his joy and consolation are not lost, but wallowed up in the Ocean of love, where they are reserved for him to an appointed time. Though he be not alwayes the Subject of comfort, yet his comfort is alwayes sure in the object of faith, and 'tis hid for him

him even then when its hid from him. He knows what gloomy dayes and dark-nights meane as well as the brightest shinings and the fairest mornings, and is not discontented thereat [r] He would not be delighted in unlesse God will, 'tis the will of God he looks after and how it comes he cares not, whether clothed or naked, it is welcome. To have any thing or nothing to abound or to want, to rejoyce or be sorrowfull, to be full or empty, to fast or feast, to live or dye, is all one to him who accounts nothing his joy but this, to be in all things as God would have him. He is one that would not be at his own choise [s] but quiets himselfe in Gods determination. If God send him comforts, he accounts not them, but God his comfort, and if God take them away he is not displeased, for he is not comfortlesse in their absence. He is not so coy-natur'd, but being over-powr'd by the spirit, he can take any thing well at Gods hand, and be as well pleased with God [t] when he takes from him, as when he gives to him. He knows he is alwayes going to heaven, and whether his way be Paradise or Wilderness strew'd with Roses or beset with Thorns its all one to him: Gods will is welcome to him as drink to a thirsty man, whether it be brought in Gold or glasse. He loves nothing for its own sake, but any thing in gods allowance. If god will take him to heav-

2 Rom. 15 26.

Psal. 39. 9

Job. 1. 21.

heaven, he will goe; If God will have him stay, he will stay, If God move, he moves, if God stand still, he pitcheth his Tent, and stirres not. He often wants liveli-hood, and yet lives, for though others may have the things, they want the comfort; and though he want the things, yet he hath the comfort. And therefore he can part with his deareſt injoyments, and trample upon his choiſeſt comforts, when God cals for them; as being more willing that God ſhould be glorified in their (*n*) abſence, then himſelfe comforted in their preſence. 2 Cor. 12 9,10

If his comfort cannot be wrapt up in the glory of God, he cares not for comforts. He would be nothing but what God would have him, and that he would willingly be [*] though 'twere to lie forgotten and for-ſaken of all his friends and comforts all his dayes. He accounts it better to be preſer-ved in brine, then to rot in Honey. He knowes that what ever his fare be, Jeſus Chriſt will be Fellow-Commoner, and he doth not much care if he have no other company. He knowes God loves him, [*] and what ever God do to him, or where ever he ſend him, he will never hurt him. He ſees abundance in wants; he ſees injoyments in diſappointments; health in ſickneſſe; life in death; and therefore is not [a] ſollicitous which be his caſe; but with an holy careleſſeneſſe truſts himſelfe with Gods diſpo ſing. When he is at the Phil. 18. 20.21 Iſai 43.2 Acts 20 23,24

highest, God is his triumph: and so God when he is at the lowest: He never is
Psal. 73. 25 [b] happy but in his God, he never want appinesse (what ever befall him) if he have his God.

IIII.

His Triumph over the World.

Gal 6, 14 THE *glory of the World*, which lea captive so many hearts, [c] takes n hold of his: for where would it e er? all his senses are lockt up in his soul tand that's † full of Christ, who keeps o all things else from coming in. His ey are like the Sun-flowers which do not op to every blaze, but only to the light a heat of the Sunne of righteousnesse. H eares are stopt from hearing (with deligh any sound, but the speakings of God, a the secret whispers of the spirit. His p late can relish nothing like the heaven Manna, the feast of fat things which is Christ Jesus. There is no smell like t smell of Christs garments. And whate he feels, 'tis but as Esau's hand, rough a hairy; beside the smooth and silken, t white & fine-wrought linnen of the Saint As for other things, what ever the wo hol

Intus existens prohibet alium.

holds out to inveigle him with all, [*d*] he can passe it by with an holy scorne. He is not at leisure to trifle away his time in playing with Pebbles, having Jewels and Pearles to look after. He hath seene the glory of the Lord, [*e*] & all other shinings are but shadowes in his eyes. That which others court with dazled eyes, he doth not account as worth a glance of his. The Sun which shines and gives light to him, doth (contrary to the naturall Sunne) darken earth, and make heaven only to be glorious. He knowes that God allowes the Doggs under his Table such bones to pick as the world is; as for his part, he hath dainties to live upon, for Jesus Christ is his *daily bread*. 'Tis not Silver and Gold which he cals riches; 'tis not advancement which he calls honour; 'tis not learning which he calls wisdome, he can be [yea he is] (*f*) rich, honourable and wise without them, and all in Christ. He looks on these things to be [as some say of the Rain-bow] a reflection of colours, not reall as they appeare. All the beauty of the world 'tis but † Skin-deep, a Sunne-blast defaceth it; yea all the [*g*] glory of the World is in a continuall fluxe, and (like time it selfe) hath no other being, but a passing away. All that the world hath is but nothing varnisht over; a *Tohu* and *Bohu* in a comely arbe; a meer *Chaos* in an orderly dresse, tis but as a picture drawne in

Heb. 11. 24.

Phil. 3. 8.

Artos epiſios.

1 Cor. 1, 20, 30

† Superficial

1 Cor. 7. 31

James 1. 10, 11

Acts 25 23

Sand or Ice, whose very ground hath little foundation. 'Tis a meere vanity, which if it be any thing is a somethiug worse then nothing. [*i*] Pompe is but † duſt; Fame is but breath, and praiſe a blaſt; the Worlds ſweet is † bitter; its love loveleſſe, its ſplendor darkneſſe, its fullneſſe emptineſſe, its all nothing. If any thing more, 'tis [† *Chimera-like*] made up of thoughts. And a Saint can as well feed on the Eaſt-wind, as any of theſe things, which will all prove like the (*k*) dreamers feaſt, that fils the phanſie, and leaves the ſtomach empty. * Farewell world,

Phantaſia Epner.

glucupirros Ens rationis

Iſay 29. 8

V.

His Triumph over preſent injoyments.

THe worſt of Enemies that he hath to incounter with, is a ſelfe-flattering heart, which would have him reſt in what he hath received, but the ſpirit of God is ſtronger then ſelf, and out workes yea workes out ſuch baſe and carnall imaginations. So that he cannot build his Tabernacle here, becauſe his manſions are in heaven. 'Tis not his light, but the God

God of light; tis not his comfort, but the God of Comfort, tis not his grace, but the God of grace, tis not any thing beside God himselfe, wherein he can quiet and repose his soule. All his graces are but Wedding attire, all his joy and consolation but wedding cheare, he cannot be fully satisfied, till he come to injoy the marriage bed, the very bosome of God.

Alas! his fullest Barnes of grace, which are the fruitfull Harvest of the seed of God, are but glean ings to what he expects. His joyfull Springs of delight which he here injoyes, are but leafe-casting *Autumnes*, nay but nipping winters, in comparison of that everlasting Summer, which he lookes to injoy in an eternity of the Sunny shinings of gods face upon him. His Sabbath dayes, wherein his soule keeps holy day with God, are but minutes in regard of that never ending Jubilee which he expecteth. He hath Rivers of joy here, but he esteems them as a few drops in regard of that bottomlesse Sea of god-injoyment, wherein he longs to bath his soule. His light is clear and shining here, but the noontide-Sun in its brightest lustre is but a dark vault to God and the Lamb, [*m*] who is the light of that City to which he is hasting. Alas he hath but a sip of the over flowing Flagons, but a taste of the full Tables of good cheare, which God hath provided and Christ is preparing to set before him as an everlasting feast. He

Revel. 21. 23.

cannot

Huperballou an tes gnoseos agapen. Phil. 3. 8. 12

cannot but be pressing on to know wh
love which passeth knowledge, and cann
be satisfied till he come to apprehend g
as he is apprehended of God. He cann
rest any where but in heaven, where h
faith shall be seeing, & his hope possessio
Nay 'tis not heaven, were it any thing be
side God-injoyment, that could termina
the boundlesse appetite of his longin
soule. For 'tis not God for heaven, b
heaven for God, (*n*) yea that heaven whic
is God who is the heaven of heaven th
he lookes after.

Psal. 16, 11 & 17, 15

Col. 3, 11

Rom. 8. 37

1 Cor. 15 37

(*o*) God, only god, in all, without all, and beyond all, that is his all. He that tast, now he is swallowed up i satisfaction, and nothing can intermedd with his joy, he rejoyceth in the Lord (*p*) by whom he is in all these thing a conquerour, but as for the honour o the *Triumph*, he meanes to give that to god *who gave him the Victory.*

Soli Deo gloria.

FINIS.

To the Reader.

READER, if in any thing which concerns the Printer, you meet with errata's, you are desired to correct them and to excuse him.